THE PACIFIC

VOL. LXVI. SAN FRANCISCO AND BERKELEY, JANUARY 5, 1916. No. 1.

Pac Theo Sem
Reading Room
2223 Allerton st.

THE WEST.

Men look to the East for the dawning things, for the light
of a rising sun,
But they look to the West, the crimson West, for the
things that are done, are done.
The eastward sun is a newmade hope from the dark of the
night distilled;
But the westward sun is a sunset sun, is the sun of a hope
fulfilled!

So out of the East they have always come, the cradle that
saw the birth
Of all the heart-warm hopes of man and all of the hope of
earth—
For out of the East arose a Christ and out of the East has
gleamed
The dearest dream and the clearest dream that ever a
prophet dreamed.

And into the waiting West they go with the dream-child
of the East,
And find the hopes that they hoped of old are a hundred-
fold increased.
For here in the East we dream our dreams of the things
we hope to do,
And here in the West, the crimson West, the dreams of
the East come true!

—Douglass Malloch.

Pacific School of Religion Berkeley, Calif.

GRADUATE THEOLOGICAL UNION LIBRARY 1962

Pacific Theological Seminary Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier, - - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

THE END CANNOT BE PREDICTED YET.

The opening of the year 1916 finds the great nations of Europe in deadly struggle. Nearly eighteen months have passed since the war broke out; millions of men have been killed or maimed and disabled for life, and the end cannot be foretold yet. An analysis of the events of the seventeen months during which the conflict has been waged shows that Germany has not accomplished either in the west or in the east what she hoped to accomplish. She did not succeed in crushing France by quick blows, and the best she could do in that quarter was to intrench her armies so as to hold thus far a large part of the invaded territory.

By the campaign directed against Russia, Germany hoped to accomplish much more than she had accomplished; she hoped to capture that vast Russian army. All that she has succeeded in doing is to put the Russians to a great extent out of the calculations for a few months only. In the spring they will be ready again, and death and destruction will reign once more over a vast stretch of territory.

Nor has anything decisive been achieved by German and Austrian victories in the Balkans. It has been said, and doubtless with good reason, that Germany hoped by the Balkan victories to bring the Allies to a consideration of peace on terms that would have been at the most not inimical to her interests. But all has served to make her enemies more determined to crush her. Apparently the Central Powers have given up the thought that they can crush the Allies; but the Allies seem to be confident that they can crush the Central Powers. They figure not to any great extent on their exhaustion from shortage of food and munitions, but from a shortage of men. They are declaring, seemingly with all confidence, that the wastage of men suffered by Germany and Austria-Hungary cannot be replaced; at least that they cannot command a force sufficient to cope with the largely augmented force which the Allies will have in the field in a few months, and that the middle of this year will mark the beginning of the end though the war may extend on considerably into 1917.

No one outside of Germany actually knows how many men she may be able to bring to the front in an emergency, and so anything accurate in the way of prediction is impossible. We recall the fact that the Allies, especially England, have proclaimed to the world at different times during the progress of the war, that something decisively in their favor would occur shortly, and that nothing of the kind did occur. Naturally the query arises whether they have any better grounds for this latest judgment than they had for the others.

It may be that they will in another year accomplish all that they hope and predict, but it will be only at a fearful cost to themselves as to their enemies. It means the sacrifice of at least three million men and a burden of debt the contemplation of which is staggering.

Germany and her allies realize now that they are fighting for their existence in a different sense than that for which they were contending before—that if defeated their status cannot be as it was before the blow was struck in August 1914. They will not be brought to their knees until every resource has been exhausted with any hope to the contrary. Accordingly it may eventuate that the Allies, appalled by the awful slaughter of all concerned, will at the end of this year feel impelled to turn from their determination so emphatically announced of late and seek some other way out.

RELIGIOUS LESSONS OF THE WAR.

The last number of The Christian Commonwealth to reach this country from London contained statements by eminent ministers and laymen as to what appeared to them to be the out-standing lessons of the war.

The Rev. Rhondda Williams, a preacher whose utterances for several years have shown him to be a man with a world consciousness, said in part: "The worship of national gods must cease, and the Universal Father must take their place."

The Rev. Dr. Clifford, that great Non-Conformist leader, said: "The greatest lesson of the war is to see in it the judgment of God upon men as social builders and on the results of their bad work in the social conditions of states, nations, empires, and their relations to one another, and then to set themselves to apply the principles of Christ to the industral, social, and international life of man."

The view of Canon Bannister was: "This war registers the disastrous failure, not of Chirstianity, but of the Christian churches. These have taught too much theology and too little religion; have wrangled over Athanasian creeds and other antiquarian issues instead of learning the lessons of the Mount. This war will surely teach us to aim not at the progress of all or any of the churches, but at the coming of the Kingdom—that is the creation of a righteous human society based on the Fatherhood of God and the Brotherhood of Man."

The Rev. Richard Roberts declared with emphasis: "The one thing this war seems to me to be saying so loudly that it is hardly possible to hear anything else is that they that sow the wind shall reap the whirlwind."

The Rev. G. T. Sadler declared that the war was "God's judgment on greed and fear," but expressed the conviction that that was "no reason for taking part in the mutual massacre and so increasing the fever."

Principal Bennett of Lancashire College expressed the conviction that "war is only one result, and perhaps not the worst, of the callous and cowardly selfishness which also inspires the struggle for wealth, ease, and power, between individuals and classes."

At Wallasey in Cheshire, there is a woman's church called "The Church of the New Ideal." From one of its members this was received: "Rulers and people alike of all civilized nations have utterly departed from the teach-

ings of the carpenter of Nazareth; and the churches have still to learn the inner meaning of the gospels."

The Rev. W. K. Greenland stated that there had come to him the conviction that religion must still remain for some time a matter of the individual soul's relation to God and not the relation of a nation. We are still at the beginning of things, and the real Christian is in the minorty; and however numerically strong is unable to regulate the action of the whole. Between the Christianized world and the converted there is almost as great a difference and as wide a gulf as ever. The horrible dilemma remains—as a follower of Christ the Christian cannot go to war, as a citizen he must."

The Rev. F. C. Spurr was of opinion that "we are witnessing the collapse of a civilization which has been wrongly based—being founded upon the things of the flesh rather than upon the things of the Spirit." And the Rev. W. Major Scott found that much that had hitherto passed for Christianity was revealed now as merely respectable religiosity or formal veneer.

The Rev. F. B. Meyer, a leader among Non-Conformists, expressed the belief that God was about "to lift the race to a new level."

Elsewhere in the same paper we find George Lansbury saying under the caption of "Need of a Spiritual Revival": "There is every prospect of a revival taking place. Multitudes of men enlisted in the war from the very highest motives, having faced death and disaster, know what life really means, and know too what it is to suffer together. They will come back into civil life with a clear knowledge of fellowship and comradeship. They will understand as very few of us at home can understand that the world has suffered not from too much religion, but because we have refused even to attempt to practice what religion has taught us should be the rule of life. So far most of us have entered on life and have sent out our own children to face the world with only one idea—**to get on**; at all cost to succeed. In fact, according to the ethics which have prevailed in our country, the real sin against the Holy Ghost would appear to be that a man or woman should fail; and in actual words we have been taught that success is the only real thing that matters. Until we realize that it is the doctrine of individual success which is at the root of national and social troubles, it will be impossible to realize a better life. . . . Instead of sending our children out with the message, 'Seek ye first the Kingdom of Selfishness and Success," we must send them out with the message, 'Seek ye first the Kingdom of God'—the kingdom of God in this respect meaning, so far as it can mean anything of practical value, that we serve God by serving man."

And in this connection Mr. Lansbury says pointedly to the workingmen: "The Labor movement, consisting as it does of ordinary men and women, must go right back and accept this kind of teaching for its guidance, and give up the idea of organizing merely for personal advantage. It is no use creating new organizations, clamoring for more Acts of Parliament, unless there is a better nobler spirit and outlook on life. Unless we do that we should give up talking about religion altogether. The position in which we find ourselves as a nation compels to that or to accept all that the teaching of Christ involves. Salvation must come from individual men and women. The word democracy is not a kind of wizard's wand that by being waved or talked about can achieve marvels. It is the individual men and women who make up democracy who must exhibit the spirit of love and comradeship for each other before there can be any hope that either organization or legislation will save them."

PACIFIC COAST NOTES.

Twenty-five saloons went out of business in Walla Walla, Washington, the first of this year. It was stated about a week ago that 20 of the business rooms occupied by them would be occupied for other purposes at once and that the indications were that the other five would be taken soon.

A church news item in The Continent reads: "Speakers at a recent young people's meeting in El Cajon church, led by the pastor, Rev. Charles F. Richardson, formerly were members of the Baptist, Methodist, Adventist and Congregationalist churches, the congregation being composed of persons who were once connected with fourteen different denominations. The church exhibits a striking example of effective denominational union. A semi-monthly meeting for Mexicans is held in the church parlors." This is one of the harbingers of the millenium, which cannot come too rapidly in this and other respects to suit our taste and wishes.

A wholesale liquor dealer who went out of business in Portland the first of this month predicts that "in two years there will not be a liquor saloon in California, and that in seven years there will not be one in the entire United States. The going of the saloons is certain, I believe; and the saloon men themselves are to blame for being legislated out of business." The firm of which this man is a member, that of Blumauer & Hoch, has shipped his stock of liquor to San Francisco and will maintain here a mail order house. It is stated that they will remain in business in portland and will develop trade in fruit juices, near beer, mineral waters, etc.

An Oregon correspondent writes: "The Sunday laws of Oregon are the object of determined attacks. There are efforts to prove them unconstitutional. Law-breaking storekeepers are circulating petition for repeal. The State supreme court has given a decision favoring Sunday opening of theatres, meat-markets, bakeries, and other establishments. The laws are meeting strong opposition from religious leaders that observe the seventh day. At the next election the question is to come before the people. Unless some substitute improving on the present law is adopted there is danger that the State will be left without any legal provision for a weekly day of rest and worship. The sympathy and prayers and help of Christian people are needed by the committee to prepare a substitute bill, a committee representing thirteen denominations and the Woman's Christian Temperance Union."

The Christian Endeavor Union of Sacramento County conducts a service every Sunday morning at the State prison at Folsom. A society of 20 members was organized in the prison recently. The Rev. Guy Talbot, Executive Secretary of the California State Church Federation, writes: "On a recent Sunday I had the privilege of speaking to the convicts at the chapel service. It was a voluntary service, conducted at the same time a ball-game and a band concert were in progress, but the chapel was almost full of anxious, earnest men. The president of the prison society presided at the meeting, and the men sang the old gospel songs with

a will. They were most interested listeners while the speaker talked to them about repentance, using as illustrations, Judas, who repented negatively,—He went out and hanged himself; and Peter, who repented positively,—He went out and wept bitterly. About twenty-five men asked to be remembered in prayer. The Sacramento County union is doing a great work among the convicts, and many of them will come out of the prison transformed men because of this work. The work is in charge of Mr. Dudley Hay, a capable young business man of Sacramento."

Under the caption of "The City Problem Around San Francisco," the Pacific Baptist gives the fellowing paragraph from the report of the Committee on Church Extension, to the San Francisco Baptist Association: "Nowhere has there been greater need of the gospel than in our own state. In ten years the city population in California increased two and a half times faster than the country population. In 1910, 1,469,795 people dwelt in towns while but 907,810 dwelt in the country. And every time that two people moved into the country, five moved into the towns. Also more than half of the total population are of foreign blood, But how about those who dwell within the bounds of our Association? Ours is the Association of the Bay Cities, so it is almost all urban. San Francisco, Alameda and Contra Costa counties have 646,000 city dwellers and 48,000 country inhabitants. This is a proportion of 27 in the cities to 2 in the country. It is worth noting that half of the 48,000 rural population live in one county, Contra Costa. In regard to the nationality of these people, 217,000 are American-born of American parents, while 447,000 are not. This is a majority of two to one for the foreign blood. In view of all this, it has surely been a serious oversight that our Association has had standing committees on almost every interest but has had no standing committee on city missions until this year."

Mr. Paul C. Brown, who has been Field Secretary for the California Christian Endeavor Union for several years, has been appointed Intermediate superintendent for the United Society. The Christian Endeavor World says: "While he will continue his field-secretaryship for the California Christian Endeavor union, and does not as yet feel that he can even consider the giving of all of his time to the Intermediate superintendency, he will be available for a tour through the Eastern States during the spring of 1916, and he will answer all of the correspondence of the department." The following sketch and estimate is given by Daniel A. Poling, Associate President of the United Society of Christian Endeavor: "Mr. Brown joined the First Congregational Church in Los Angeles at the age of eleven. He was a regular Sunday-school attendant and then a teacher. His splendid musical talent has always been freely given to his church, and he was for eleven years the concert-master of the First Congregational orchestra, which furnished the orchestra music for the Los Angeles International Convention. Joining the Young People's society of Christian Endeavor when he was sixteen years of age, he was very soon serving as society president. He was Intermediate superintendent in the First Congregational Church for several years, and then president of the Los Angeles city and county unions, the latter one of the largest unions in the country. His State work began with his election as citizenship and temperance superintendent, in which capacity he had a prominent part in developing California's famous chain of coffee-houses. In 1904 Mr. Brown married an earnest Christian Endeavor worker of San José, Miss Alice McMillan. In 1905 he was general secretary of the State union. In the following year he became State president, and in 1907 he was elected field-secretary and evangelistic superintendent for California. He has been continuously in the field for more than eight years, during which time California has been brought into first place in Intermediate and evangelistic work. We, whose Christian Endeavor experience is of the East rather than of the West, are bound to concede—and we are glad to do so—that no State union even approaches California in the efficiency and thoroughness with which the vital field of the Intermediate society has been occupied. Mr. Brown, as no other one leader, is responsible for this enviable distinction. As a platform man Mr. Brown is manly and eloquent, and a tone of deep spirituality is never lacking."

CHRONICLE AND COMMENT.

It is figured now that 87 per cent of the territory of the United States is without the licensed saloon. Last year the falling off in national revenues from liquor sources was $23,000,000.

The Pilgrim Press of Boston, has issued a book of sermons on the International Sunday School lessons for 1916—this being the forty-first series. There are two sermons by Dr. Charles R. Brown. One by Dr. Stephen Norton, formerly of San Diego. Among the other writers are: Dr. Charles E. Jefferson, Dr. Albert H. Currier, Dr. George Frederick Wright, Dr. W. E. Barton, Dr. Dunning, Dr. F. E. Clark, Dr. Cornelius H. Patton, and Dr. Nehemiah Boynton. The lessons for the entire year are covered. It will be found valuable as an aid in the study of the Sunday School lessons or for home reading. The price is one dollar, net.

A Pittsburg news item on December the 25th reads: "It was a happy Christmas for 40,000 school children of this district when they learned that H. C. Frick, in the role of Santa Claus, had announced that he would reimburse them the $169,000 they lost when the Pittsburg bank for Savings closed its doors on Wednesday. In many homes the incident had blighted the usual joy of Yuletide, but Mr. Frick's gracious act wrought a veritable transformation. Throughout the city he is being proclaimed and was lauded in sermons delivered from the pulpits of all denominations during Christmas service today. Mr. Frick has announced through advertisements in all the newspapers that he would pay in full the $169,000 which the school children deposited in the defunct bank. For years the collectors of the bank had visited the schoolhouses weekly, gathering their pennies, nickels and dimes saved by the pupils. The disappointment which followed the closing of the bank, which had a total of $10,000,000 of deposits, was most acute among the children, and the surprise sprung by Mr. Frick caused a wave of rejoicing in thousands of homes. He had no interest in the closed bank. The money will be paid to the children when they return to school on January 3."

An article in The London Christian for December the 8th states: "Great Britain has been rejoicing over the surrender of the 'morally indefensible' Indo-Chinese Opium Trade, but it now transpires that British Morphia is beginning to spread devastation in the same area of Eastern

Asia. This is a matter for immediate concern, and was felt to be so by an Under-Secretary of State for India, who, when speaking on behalf of the Government in the House of Commons, on the success of the Anti-Opium Campaign, suggested 'that another sphere for activity was to check the morphine and cocaine evil, and seek to bring it to a termination.' To make profit out of what is a curse to other lands, is quite as bad and indefensible for a Government as making profit out of that which produces untold misery and destruction, and which directly leads to much crime, in the home-land. The Board of Trade establishes the fact that in 1911 the total exports of morphia from Great Britain was equal to 5½ tons, and in 1914 to 14 tons! The supply is sent out by two firms in Edinburgh, and one in London, but these manufacturers say they do not know where it goes, as they distribute it through middlemen. The havoc wrought by morphia is appalling; in certain districts, coolies are to be seen covered all over with needle punctures; a quarter of a grain is sufficient for an injection. The devotee soon becomes a wreck. In one city in Manchuria, where 600 of these poor undesirables were herded in a compound, about one-half of them died off when cold weather set in. There are in this country thousands of lovers of national righteousness, by whom fervent prayer should be offered and earnest effort put forth until our complicity in this violation of honor is discontinued."

A NEW BOOK ON TOBACCO.

A valuable little book on "Tobacco," by Bruce Fink, Professor of Botany in Miami University, has just come from the press.

In a chapter on "Expert Views Regarding Tobacco," the author says: "In running through a large amount of literature from various sources of special study, not a single article has been found, written in the last 25 years, that does not condemn tobacco to a greater or less degree. A small proportion of experts state that when used by men in moderation, tobacco produces no bad effects that can be measured; but these writers do not state that there are no

Scientific results, set forth by the author, show that there are always bad effects, in proportion to the amount used, varying with the constitution of the user. And he says: "Finally, all authorities strongly condemn the use of tobacco in any amount among boys, and nearly all are strongly against its use by men. We probably could produce no recent expert authority that would openly and unqualifiedly advocate the use of tobacco for any one. Experts believe that a large part of the high death rate for men of about 50 years is due to tobacco."

Dr. T. D. Crothers, an eminent authority, is quoted: "Persons whose work does not require a careful exercise of the special senses may use tobacco for some time without observing any resulting injury. Later, however, nervousness appears in the form of trembling, agitation, and loss of control. Foolishly enough, many persons smoke in order to experience a certain steadiness, but later they complain of increased nervousness. When tobacco is withdrawn entirely, this heart condition improves, and many nervous affections disappear."

We are told that the fascination of tobacco comes from its narcotism and its power to diminish discomfort and uneasiness, and to lessen pain. "The pipe or cigar always masks the bad feelings and the warnings of nature, and gives a false sense of security. It acts on the pain centers, the signal flags and warning voices of danger, by quieting them."

Some of the chapters in this book bear these captions: Tobacco Habit, The Money Spent for Tobacco, The Attitude Drug Habits, The Cigarette in Particular, Diet and the Tobacco Habit, The money spent for Tobacco, The Attitude of Business toward Tobacco, The Smoking Man and His Influence, Tobacco in Colleges and Universities, How to Combat Tobacco.

A New York City magistrate is quoted as saying, Tobacco is the boy's easiest and most direct road to whisky."

Dr. Mussey, an eminent physician, is quoted as follows: "In the practice of smoking there is no small danger. It produces a huskiness in the mouth which calls for some liquid. Water is too insipid, as the nerves of taste are in a half palisied state from the influence of tobacco smoke. Hence in order to be tasted an article of pungent or stimulating character is resorted to, and thus the kindred habits of smoking and drinking."

Charles B. Towns bears witness: "For years I have been dealing with alcoholism and morphinism, have gone into their every phase and aspect, have kept careful and minute details of between six and seven thousand cases, and I have never seen a case, except occasionally with women, which did not have a history of excessive tobacco. A boy always starts smoking before he starts drinking. If he is disposed to drink, that disposition will be increased by smoking, because the action of tobacco makes it normal for him to feel the need of stimulation. He is likely to go to alcohol to soothe the muscular unrest, to blunt the irritation he receives from tobacco."

Dr. Kellogg of the far-famed sanitarium at Battle Creek, Michigan, very strongly condemns tobacco, saying: "It is one of the enigmas of modern life that the average business man, who demands the highest degree of efficiency in every department of his business, be it factory, store, or office, should continue to use tobacco, knowing that it is one of the deadliest of poisons, and one of the worst enemies of mental power.... Any man who stops to study himself, who inquires into the means by which he can conserve his vital energy and increase his efficiency, discovers that the first thing to do is to raise the load off his kidneys and other organs; he discovers, for instance, that the work which his lungs are required to do in eliminating nicotine is far more than all the work involved in the digestion of food and the performance of intellectual labor; and if he is a wise man he will immediately drop the use of tobacco."

A vast sum of money is smoked up and chewed up in this country each year. Our annual tobacco bill is more than a billion dollars. The money spent for a five cent cigar each day would in ten years amount to $250 at interest. He who smokes five such cigars a day deprives himself and family of what might be $1,200 in ten years.

The author says on a concluding page: "Tobacco was investigated for the purpose of ascertaining the facts regarding its merits. It would have been a pleasant duty to defend it, and it has been a most unpleasant one to condemn a drug used by many men." He is convinced that the evidence against it can never be controverted as a whole; and that any one who might enter on an honest

study to find support for it would soon find himself on a hopeless quest.

This book is published by the Abingdon Press, New York, and is sold for 50 cents in cloth and for 25 cents in paper covers.

ANOTHER COMMUNICATION AND COMMENT THEREON

Editor The Pacific:

Referring to my communication in your last issue and its answer, I am at a loss to know whether I failed to make myself understood or whether the answerer to my communication failed to make the connection on his end of the line. The exaltation of the material above the spiritual in the life of the church, which is today the greatest danger to its influence, is what I protest against. Zaccheus was a Publican; he had stolen from the poor and had under the influence of Christ's teachings restored a part of his gains. It would be difficult to see what connection there was in that that bore on my contention.

That I have declared against underfed men, etc., is equally obscure. As a matter of fact, men that think as I do have done more to elevate the social condition of the workingman than have all the social workers of the modern school. The old worker made no such mistake.

So far as the Social Creed of the church federation is concerned I have no quarrel, but I have very serious quarrel with the secretarial emanations, as one of the leading church and reform workers of another denomination said to me after one of these effusions reached us, "The Secretarial Secretaries make me tired."

I am against, and affirm my unalterable opposition to, the "prevailing directing thought of the age." The saving of the soul in the hereafter is the controlling and all-important mission of the church; and the more the thought is fixed upon that, in the light of the teachings of the Savior, the nearer we come to the social equality upon earth. Nothing is more true than that. It is true that "people generally will not be satisfied with hearing about the mansions beyond." That is precisely what the Savior of men came into the world to overcome, and which the church zealously preached with power and effectiveness, during the period that all of the great charities of the world and all of the great movements looking to the uplifting of the poor and downtrodden came into being. There can be no other effect of such preaching. It is the drawing away of the mind to the grosser and more sensual in man's nature that is the first step towards oppression and wrong.

I hardly think the Editor of The Pacific edited the phrase, "He is one of the fortunate," to construe that "I can supply my needs" in its context into a personal allusion. That is hardly up to his usual perception.

The "starving million" in London is of course an exaggeration. To say that one out of every four and one half persons in London were starving before the war carries with it its own refutation; and we must lay that away with the exaggeration that has become the habit of many reformers of the day.

In India more than 150,000,000 are starving all of the time. Will the Editor of The Pacific kindly make an examination of the laws of the Christian nations of the earth, and see whence emanated the laws which forbid that these millions shall rise above their surroundings in other countries where Christ's teachings are supposed to be the main spring of action? This will be found a very profitable study. And hearken! Are not these nations liable at no distant day to find written upon the lintels of their doorways, "Mene, Mene, Tekel Upharsin"? These are the questions which should agitate the world, not the fact that one man has more than another (the outcome of economic conditions which in the natural order of things cannot endure). In all of this great nation there are not 3 per cent that are not in comparative affluence measured by the necessities of existence. Subtract from this the number that are in such condition because of their own delinquencies and it will readily be seen that things are vastly out of proportion in the social vision of the day.

Yours cordially,

I. H. MORSE.

It would not be possible for Mr. Morse and the Editor of The Pacific to discuss in these columns the many religious, social and industrial questions which these articles of his involve. Accordingly, with only a brief comment, we drop the matter.

Mr. Morse indicates in his article this week that he desires as much of a social equality upon the earth as can be attained, and that the path to that is in and through the saving of the individual. No thoughtful man would object to that. It is the only way. While he still insists on laying emphasis on "the hereafter," he must realize, of course, that the saved for the hereafter will have a deep desire for the whole life here and will be very solicitous to attain to that wholeness. This it is that is year by year causing a larger number of people to examine themselves and the systems under which they are living and working so as to ascertain whether they are actually loving the Lord their God with all their heart and their neighbor as themselves.

There is much in life as it now is that is painful. It takes joy out of every loving heart to see so much of misery on all hands. Men and women everywhere know that there is a way out and they are determined to seek and to find it.

In one of the early years of the 20th century one fourteenth of the population of New York City was evicted for the non-payment of rent. Dr. Charles R. Brown says in his book, "The Social Message of the Modern Pulpit": "Some of them were scamps trying to take an unfair advantage of their lanlords, but the great mass of them were people who were simply too poor to pay for a place to lay their heads, and so they suffered the indignity of being put out into the street to await the coming of some charitable agency for their relief."

The statistics for 1902 of the New York City Department of Corrections showed that for a long time one-tenth of the people buried from that city were buried at public expense in the potter's field.

Statistics for many years have shown that in London the number of people shading down from poverty to absolute want is 30 per cent of the population. This has meant a deplorable condition for at least one million five hundred thousand persons—scarcely any of them having that with which to properly sustain life; many slowly starving, and hundreds of thousands having food so limited that they went hungry all the time.

Robert Hunter's book on Poverty, published in 1905, showed that in addition to four million of our people who were each year recipients of public charity there were at least six million who, despite industrious and frugal habits, lived daily on the ragged edge of want.

No well-informed, well-meaning, right-hearted man can

be satisfied with conditions as they have been for some time.

Salvation has come to many a house, as it came to Zaccheus of old; men are coming all the time to the realization to which Zaccheus came, that their relations must be right with their fellow men if they are to be right with God; and we may in all confidence look forward to a day of more brotherhood and equality. If, as many believe, the industrial and commercial life of today is dominated by principles antagonistic to the fundamental principles of Christianity, it will be changed in process of time. The man to whom salvation has come wants **justice** to prevail, and he is going to work to make it prevail. It is the **saved** men who are bound to seek to ascertain whether they are exacting from others, taking from them contrary to Christ's law of love; and who, if they do so find, will proceed to make matters right; and so, some day we shall have upon the earth the kingdom of fraternity by Christ foretold—an age when God's will shall be done on earth as it is done in heaven.

ECONOMIC CAUSES OF INDUSTRIAL UNREST.

According to the Washington correspondent of the New York Post the contents became known last week of what is regarded by many as one of the most significant studies of the United States Commission on Industrial Relations. It is the report on "The Underlying Economic Causes of Industrial Unrest," prepared by E. J. Lauck. The correspondent writes:

The full report has not yet been published, and may never be, though there is a movement on foot in Congress to secure the printing of the final report of the Commission, exclusive of the special and separate reports, such as that of Mr. Lauck. The author of this study is a well-knwn economist and investigator into the relations of labor and capital, and is ranked high among the experts. He was on the Immigration Commission, the Tariff Board, and during the early days of the Industrial Commission was director of investigations, a position subsequently filled by Basil M. Manly.

The fundamental causes of the present industrial unrest Mr. Lauck outlines as follows:

The constant increase in the level of prices during recent years, resulting in a decline in real wages, very marked in this country and abroad.

Inequality in the distribution of the output of industry, the increasing use of machinery, and the improvement of facilities for transportation and communication; and coincident with this, "the subordination of the industrial worker to machinery, and the consequent weakening of his bargaining power."

Unrestricted immigration, which has enormously increased the labor supply, checked wage advances by lowering the standard of living and intensifying unemployment.

The uncontrolled issuance of stocks and bonds in all industries, including railroads, resulting in the absorption by interest and dividend requirements of ficitious securities of the increased productivity of the laborer.

The insecurity of employment to workers in mines and mills.

The growing physical and nervous pressure placed upon industrial workers.

Lack of accident and sickness insurance, impairing the efficiency of the worker.

Woman and child labor.

Control of industrial communities by corporations.

Excessive hours of work.

Lack of organization for collective bargaining among the workers.

Lack of aspiration for advancement on the part of many workers, chiefly recent immigrants from southern and eastern Europe.

The report takes up and enlarges upon each one of these alleged causes of industrial unrest. The author attributes the present situation to the development of "a slow, evolutionary process," and declares that the only remedy is for existing economic forces to be supplanted by others which will gradually work out the desired industrial order.

"It is evident," says Mr. Lauck, "that there is no legislative panacea. Much can be done by legislation. The most it can be hoped for, however, is by sound laws to place the existing economic forces into proper channels. The ultimate goal must be attained by the interplay of these forces, and this action will be influenced by codes of business, corporate and political conduct, by general and industrial education, and by the attitude and program of labor organizations. It is certain that what is primarily needed is the correct treatment of fundamentals. Extensive legislative and other measures are, as a rule, only superficial palliatives, which, if the existing industrial situation is properly diagnosed, will frequently be un necessary."

The report emphasizes again and again the idea that wage-earners should have a fair share in the output of industry, and that this share should be based partly on their own efficiency and productivity, and partly on the results of industrial progress.

"The real standard of measurement of our industrial development," says the writer, "is to be found in the eocnomic status and welfare of the industrial worker. If industrial progress has been attended by a proper advancement in the economic well-being of the individual, it is worthy of acceptance; if, on the other hand, it has resulted in economic degradation of the wage-earner, or in his failure to participate properly in the output of his labor, it has been a failure."

Mr. Lauck emphasizes particularly that the rights of capital and property must be carefully considered, and in urging the control of corporations and credit he says that proper regulation by Federal authorities is a measure as much in the interest of the capitalists as it is in the interest of the wage-earners. One of the few measures of legislation urged in this report is a bill for the control by the Government of the issuance of industrial securities, which, it is argued, will result in a fairer share of the output of industry going to the consumer as well as to the wage-earner.

"Productive efficiency" is the phrase used in the report to describe a new method of wage payments, which, if properly adjusted, it is claimed, would secure a fair margin of profit to the capitalist, an adequate share to labor and reasonable prices to the general public. Collective bargaining and industrial rather than occupational unions are urged as a means to this end.

In conclusion, Mr. Lauck outlines the "fundamental problem of developing better industrial relations and a larger measure of industrial peace" as follows:

Equity in the distribution of industry by proper regulation of the corporation organization of industry.

Industrial education for the development of productive efficiency.

The adoption of better agricultural methods of porduction and distribution and the reduction of wasteful habits of consumption among all classes of population.

SOME OLD NEW ENGLAND TOWNS.

On the Housatonic, in the southwest corner of the county of Litchfield, Conn., is the town of New Milford, founded over two hundred years ago. It is a conservative town of five thousand odd inhabitants, with all the modern conveniences; a town of residences rather than factories, though it has abundant water power. It is just the opposite of Waterbury, on the Naugatuck River, which has little water power, but leads the world in the manufacture of brass goods.

About ten miles north of New Milford is a body of water formerly known as Warren Pond, but now called Waramaug Lake, a lovely sheet about four miles wide, winding among the hills like a river. It is drained by a brook named "East Aspatuck River," which joins the Housatonic at New Milford. The West Aspatuck drains the Spectacle Lakes, which lie northwest of Waramaug, at an elevation of 1,300 feet above sea level.

The town of Warren was the birthplace of Charles G. Finney, a great revivalist, and one of the founders of Oberlin College.

Another native of Warren was the Rev. John C. Griffin, who went to Oregon Territory as an independent missionary in 1839; but he finally settled near Hillsboro, and about seven miles from Forest Grove. In 1850 he erected a schoolhouse on one corner of his "claim," and in this Rev. Cushing Eells taught school. Mr. Eells gave me a year's tuition and board free, which had something to do with my becoming a preacher and a missionary.

Mr. Griffin had a double, two-story house, the south half of which was occupied by Mr. Eells and family. One evening, in the autumn of 1851, I was in Mr. Griffin's sitting-room when in came a tall stranger with heavy black beard, who claimed to be an old friend of Mr. Griffin, but wanted Mr. Griffin to guess who he was. Mr. Griffin quizzed and puzzled for awhile, and then said, "You are Elisha Tanner." Mr. Tanner also was a native of Warren, and the two had not met since they were boys.

That winter Mr. Tanner, wife and three daughters occupied an old log cabin, and in the spring settled on a "claim" eight miles southwest of Forest Grove. There I spent four happy summers in his family. He was a splendid type of man both in body aand in soul, and was greatly admired by "us boys." In 1857 he removed to Forest Grove and was made a deacon of the church. Here he was joined by his younger brother, Edward A., who had recently graduated at Illinois College. He became a Professor of Languages in Pacific University, but in a few years was called back to Illinois College as Professor of Latin, and in time became president of the institution; but while yet in the prime of life he died of overwork and the grippe.

Mr. Tanner, while still on his farm, was elected to the Oregon Territory Legislature, but he broke down in health under indoor life and nervous strain. After his return, one day as he was passing through Forest Grove, he had a nervous chill and talked rather queerly. At that time there bad effects, and they always advise against the habit."

my father: "You think I am crazy; but you folks here, was a miserable split in the church, and Mr. Tanner said to quarreling in the church, are the crazy ones." I have never heard a sermon in all my life that was of more lasting benefit to me than that remark.

Ten odd years ago the New Milford Church made me its "Foreign Pastor," and each year has raised the whole or the larger part of my salary; and now my daughter and I have been spending a delightful week there getting better acquainted with our "parish." The present pastor, Rev. G. H. Johnson, has been settled there for eight years, while the previous pastor, Rev. Frank A. Johnson, was there for eighteen years.

The town still has some fine old mansions, with large, lofty, fluted pillars in front. This is a feature also of the church edifice. There are two fine stone churches in the place; but the Congregationalists cling to their old church home, hallowed by many years of tender memories. But at the rear they have added on all the up-to-date accommodations and conveniences for church work.

One day we dined, spent an afternoon, and supped in an unpretentious house, built in 1774, in which George Washington was once entertained over night.

Many of the cooks and maids in New Milford are Poles; and some of the families become quite attached to their "help." Once it seemed odd to hear a Polish maid carry on quite a conversation over the phone with another maid in the Polish language. These Poles are Catholics, and have a modest church edifice in New Milford.

J. E. WALKER.

New Milford, Conn., Dec. 7, 1915.

GIVE THEM A CHANCE.

(The following, from the pen of Robert C. Chapin of Saluda Seminary, Saluda, N. C., has been sent us by Secretary George W. Hinman of the American Missionary Association, who has been visiting the A. M. A. schools for negroes and mountain people since the National Council.)

Your memory of the map of the Southwestern United States will recall to you the grand sweep of the Appalachian Mountains, down through North Carolina and Kentucky and Tennessee. Let your imagination carry you nearer to their peaks and ridges, where the pine and oak of hill and valley swim in the mellow haze that has given rise to the names "Blue Ridge" and "Smoky Mountains."

Long ago adventurous pioneers, like Daniel Boone and his hunters, penetrated westward to battle with the wilderness; or sometimes men less successful in the flourishing colonies nearer the coast drifted along until, cast up against the mountain barrier, they settled into permanent residence. They cleared patches of ground in the ravines and on the slopes, built their cabins and gathered their families about the household fires in the great stone fireplaces.

As the time of civilization swept westward, it eddied around these mountains and came to its full flood north and south and east and west, leaving this region little affected by its flow, save for a railroad that here and there slashed its way through the hills and left a few larger towns along its route. Mountain roads were steep and rough and hard to build, and the descendants of the original settlers lived isolated and independent, much as their ancestors had lived before them, wringing a hard subsistence, by their primitive methods of cultivation, from the little fields in the

clearing. A little corn, a little sorghum, crushed on the spot for family molasses, a little wheat, which they hauled to mill to have their own flour ground from it, sweet potatoes to last the winter through—these the little farm was pretty sure to furnish. Pigs and chickens, too, were an invariable part of the produce.

For generation after generation these families often live in the same neighborhood. Children are born, grow to manhood and womanhood, establish their homes and live out their lives within a narrow radius. Bright boys and girls they often are who grow up in these isolated homes. Hundreds of children, tucked away in the nooks of these hills, have little opportunity for schooling. Sometimes miles from the railroads, sometimes all too near, the examples of idleness and extravagance that many summer sojourners bring, they have access to schools other than the most primitive only in the larger towns. Through the country districts the ungraded schools are usually some three miles apart, and one young teacher probably cares for forty or fifty boys and girls—and this for only four months during the year. Ambitious and industrious, many of them are willing to work for an education. Mothers and fathers plead that room may be found for sons and daughters who are willing to work their way.

Will you help maintain the schools that give them their chance?

THE COMMUNITY CHURCH OF HYDESVILLE.

One of the most hopeful and timely instances of local Church Federation upon the Pacific Coast is that of "The Community Church of Hydesville" in this state. A few months ago under the leadership of Rev. Frank Boren the Disciples Church and the Congregational Church of Hydesville joined forces and are now carrying on a united work under the articles of agreement published below. The effect of the federation upon the Churches and the community is most happy and furnishes a great illustration of what might be done in other communities. J. W. B.

Articles Of Agreement.

Realizing the hopeless inefficiency and wastefulness of a divided work in our community, and desiring to efficiently organize the Christian forces of the community into a common fellowship of service, love and worship, we, the members of the Congregational and Christian churches of Hydesville, do hereby agree to federate our forces and work togther as one body for the common good, inviting those of other communions to have fellowship with us on an equal basis; and we do hereby reconsecrate ourselves to a life of faith in Jesus Christ and of devotion to his ideals.

II. To emphasize our unity, we will call ourselves the Community Church (federated) of Hydesville, Cal.

III. It shall be understood that the name Community Church does not imply any dissolution of existing organizations, or any breaking of denominational ties; on the contrary it is desired to encourage fellowship in missionary enterprises, through denominational organizations, and to conserve what is best in denominational life and ideals. The denominational organizations shall therefore be retained as custodians of the property and as channels of communication with the denominational interests at large.

IV. Any one may become a member of the Community Church by a simple confession of a desire and purpose to live a life of faith in Jesus Christ and of devotion to his ideals.

Those desiring further denominational fellowship shall be encouraged in their desire, and assisted in the fulfillment of denominational requirements; though this shall not be a condition of membership in the Community Church.

V. The administration of church affairs shall be upon a democratic basis, and to this end monthly congregational meetings shall be held, at which all important business shall be transacted. Every member shall be urged to thoughtfully and cheerfully share in the counsels, work and responsibilities of the church.

As a tentative and provisional organization, until such time as growth and conditions develop larger needs, an executive council, elected by the church, and consisting of four members, shall administer the details of church affairs which cannot be brought before the church as a whole, and perform those general duties of a church board, democratical organized. The chairman of the council shall preside at the monthly business meetings of the church.

A treasurer and a secretary shall also be elected, who shall perform the duties usually pertaining to those offices.

The Sunday School superintendent shall be elected annually by the church.

Other officers may be elected and special committees appointed from time to time, to meet developing needs.

VI. This agreement may be altered or amended by a two-thirds vote of those members present at any regular business meeting, notice having been given in writing of such proposed alterations or amendments at a previous meeting.

Our Ideals.

To efficiently organize the Christian forces of the community into a common fellowship of service, love and worship.

To make our organization democratic in spirit and efficient in form.

To deepen the spiritual life by communion with the best and finest idealism of our Christian heritage.

To inspire and encourage all efforts for the moral and spiritual improvement of our community. To stand for clean, sweet, wholesome homes, and for all social institutions that minister to a more wholesome environment and to the physical, moral and spiritual improvement of the people.

To provide wholesome social life for the community, deepening thereby our sense of brotherhood, and cultivating the finer affections and warmer sympathies which enrich life and make it more responsive to human need.

To attain to a closer walk with God through a life of prayer, in private and in the home circle.

To attain to a greater appreciation of the Bible, the classic literature of Hebrew and Christian, a message of God through the finest experience of the race.

To think clearly about our religion, making it a treasure of the mind as well as a treasure of the heart.

To be intelligently informed about the great work which our fellow Christians are doing all over the world, and to co-operate in that work by prayer and gift, so that our fellowship in the great church universal may become a living reality.

To realize in our own lives that unity of spirit and effort which we pray may speedily prevail among Christians everywhere.

To claim a fuller share in our spiritual heritage of the great historic doctrines of the church universal, the Fatherhood of God, the Brotherhood of Man, the Supremacy of Christ, the Presence of the Holy Spirit, the Communion of

Saints, the Divine Message in the Bible, the Immortality of the Soul.

To enjoy for ourselves and to encourage in others that open-minded liberty in the quest of truth by which alone we can appropriate its richest treasures.

To claim our liberty in Christ in the use of any form, ceremony, or ritual which will contribute to the beauty, impressiveness and helpfulness of our public worship.

To exemplify the gospel of good cheer, of faith and courage, and to cultivate a wholesome, healthy-minded attitude toward life.

NEW YEAR REVERIES.

Galen M. Fisher, Tokyo, Japan.

As this year closes and the new opens, we instinctively ask if we can still "greet the future with a cheer." It makes a Christian man almost blush to ask such a question —but these days do betray many a one into instinctive doubt. At such moments an acquired instinct quickly asserts itself—the instinct of the spiritually magnetized heart to fly back to God.

As I was listening recently to Rossini's "William Tell" it occurred to me that all history might be called the grand Symphony of God. It is a symphony of many movements—intricate, prolonged, sublime. One generation catches only a passage of peace and joy; another, a passage of struggle and pain. There are movements of calm and storm, of subdued passion and of fury swelling into seemingly irreconcilable discord, only to be gradually resolved into a rich, all-embracing harmony.

What though we seem to be in the midst of a waste of waters. For the nations as for ourselves and our friends there is behind the highest billow the impregnable rock of God Himself. With what penetrating force does Luther's Psalm come home to one today:

The nations raged, the kingdoms were moved—
He uttered His voice: the earth melted.
Be still and know that I am God.
God is our Refuge and Strength!

December 1915.

THE STATUS OF WOMEN AFTER THE WAR.

Considerable is being written in England on the status of women after the war. The following by Miss Ciceley Hamilton indicates the trend:

One of the economic effects of the war in the near future will probably be a more marked cleavage between two existing types of woman; between the woman who lives by attracting the man who will support her, and the woman who supports herself by the work of her hands or brains. Men of marriageable age and marriageable income will be comparatively few in number during the years that lie before us; it was computed some months ago that the war had already cost Europe five millions of her sons. It follows, therefore, that the competition to attract such men will be keener than it was before, and that the woman who finds her means of support in attraction of the opposite sex will have to devote more time, more thought, and more energy to enhancing her attractiveness; will have, in short (as the direct result of competition induced by economic pressure) to work harder at her means of livelihood and be more of an expert at it. And in the same way (as the direct result of comeptition induced by economic pressure) the woman who supports herself will have to work harder at the task and be more of an expert in wage-earning—that is to say, she will have less of her thought and less of her energy to spare for sex attraction. With both types there will be speeding up and consequent specialization.

There are signs already of this quickly-increasing cleavage. Incongruous as it may seem, there is nowadays in the "ladies' pages" of certain newspapers a quality of fluffiness and exaggerated femininity, a quality they had largely lost in the days before the war. The fact, unimportant as it may appear, is really indicative of much; it implies and expresses a more or less conscious desire to conform to the ultra-attractive type — irresponsible, infantine, charming. Against these manifestations of the ultra-feminine, ultra-attractive type must be set the manifestations, equally obvious, of the spirit of the other type —such as the organized effort to set women to work on the land, to make use of them as producers of the necessaries, not only of the luxuries, of life.

It is possible that this cleavage of the two types may not be permanent. I should be loth to attempt a prophecy one way or the other. But it seems fairly certain that it will be a marked characteristic of the next few years until the growing up of a new generation has redressed the balance and re-peopled Europe with her proper proportion of men. Until that has happened the competition among women for male support—however much we may dislike the fact, it is useless to attempt to disguise it—will be more acute than it was in pre-war days; while what used to be called the "superfluous woman" class will be far more numerous than it has ever been before. Of necessity, therefore, the woman who is not convinced of her own power of attraction will resign herself at an earlier age than did her predecessors to the prospect of living her life unmarired; and, if she is of the professional or wage-earning class, to the prospect of working for the bread she has to eat. For the simple reason that in a world grown poorer, in a world where competition for the means of livelihood will be keener and more bitter than it is at present, comparatively few women of the wage-earning and professional class will be in a position to sit and wait for a husband through the best years of their youth. They will have to enter the labor market less amateurishly than hitherto.

Appeals to women to marry and remember her duty to the race—there are many of them flying about—will not do away with hard truth. Such appeals, to begin with, are needless; in the years that follow the war the man who is able and willing to support a wife will find her, and find her without difficulty. Human nature being what it is, he will be in demand, and greatly in demand. But the cold fact remains that the carnage of last year and a half has decreased in the belligerent countries the chances of marriage of every girl above the age of twelve or so; while in all probability—in England, at any rate—they will be still further decreased by male emigration on a large scale after the war—emigration due partly to economic pressure, partly to unwillingness to settle down to humdrum and indoor occupation. Inevitably, therefore, the next few years will see an increase in the number of unattached women who labor for their bread directly and in return for a wage. This may or may not be an evil, but it is a certainty which has to be faced.

AN INTERVIEW.

Dr. Clarence True Wilson, General Secretary of the Temperance Society of the Methodist Episcopal Church, was en route recently from the East to his home in Portland, in order to see Oregon and Washington go dry and to add to the material which he is gathering for a book on the liquor problem. He writes as follows in the California Christian Advocate:

Crossing Texas is an all-day, all-night job. Passing through the Pullman, I noticed one of the most distinguished looking gentlemen in the world. I though I had seen that face before, or certainly pictures of it. The day wore away, supper time came, and Mrs. Wilson and I were seated at the table, when the physical, moral and intellectual giant came and sat at the same table. He took no coffee, no tea, only wholesome food. At length it dawned on me that this was the apostle of the clean life, the scientific temperance advocate, the international peace defender, the great educator, Chancellor of Stanford University, David Starr Jordan.

I introduced myself as a Temperance worker. Years ago if one wanted to meet great men it was best not to mention the temperance question. You could not even approach the "near" great with that word on your lips. Now, Kings, Emperors, Czars, Presidents and candidates will recognize you if you are in the world-wide war for Prohibition of drug poisons—including alcohol.

I said: "Doctor, you have written on the drink question?"

"Yes, I have given several addresses and they have been widely published by the W. C. T. U. and others. In my last pamphlet I made a mistake. I claimed that alcohol had some food value, because some is burned up in the digestive process, but this was an erroneous conclusion. The alcohol that goes from the stomach is a poison, and not a food. It must be taken care of by the liver and it poisons and ruins every part of the human organism it touches in its course."

"Well, you have taken a decided stand at Stanford on the subject of the drug vices," I remarked.

"Yes, but we have not arbitrarily dictated what our students should eat and drink, as we have been accused of doing. We have decided what kind of men we are willing to educate, and men who use either liquor or tobacco cannot stay in our school. Our graduates must be clean, moral and strong as well as educated. We insisted on this rule. Many rebelled; it interfered with their liberty! About one hundred and thirty of them left us, but most of them came back, after an interview with their parents. Many were the kind we did not want and we declined to take them back. We will not spend our time in educating degenerates or those who in youth deliberately use those things that lead them that way. The world needs men of clean life, clean habits, clean mind."

"Dr. Jordan, the uprising against liquor in this country is seemingly but a part of a world movement against all drug poisons, isn't it?"

"Yes, opium in China, hasheesh in the far East, vodka in Russia, absinthe in Holland, France, Belgium and Switzerland, beer in Germany, and alcoholic drinks in America. California will go dry this time. It was the radical prohibition of the proposed law that seemed to confiscate the grape vineyards that defeated it last time. But it will go at the next election. Even the grape fields will not hide the enormity of the evil or justify its continuance. Thoughtful men, college men, are turning against the traffic everywhere."

"Doctor, did your University not own some grape interests some time ago?"

"Yes, we had left to our University the largest grape vineyard in the world. We kept it for years, losing money on it year by year. Some three years ago we dug it all up and now raise alfalfa with large profit to the institution, and all our profit is clean! When Prohibition comes the vineyard people will at first think they are ruined, and later find themselves benefitted."

How will Prohibtion be received in San Francisco?"

"It is no new thing there. Our metropolis was dry for three months following the earthquake and no crime or disorder of any kind was known. About the only thing we had to watch was the tendency of the boys to dig into the ashes of the jewelry stores to pick up melted gold. But from the day they reopened the saloons a murder a night for three months showed what makes crime. Saloon closing will work the same way again.

Among the Churches.

San Francisco, Chinese.—Two persons were received to membership last Sunday.

San Francisco, First.—The pulpit will be occupied again next Sunday by the Rev. W. W. Willard of San Jose.

Long Beach.—At the January communion service seventeen new members were received, four on confession of faith.

Berkeley, North.—At the Christmas time the church sent 14 dinners to needy families.—Six persons united with the church last Sunday, three coming on confession.

Alameda, First.—The church helped sixty-three families in Alameda in substantial ways at the Christmas time. Notice was put in the Alameda papers that there was a desire on the part of the church to bring Christmas cheer and comfort, and mainly through second parties it was brought into relation with that number of families.—Last Sunday three persons came into the fellowship of the church on confession.

Berkeley, First.—Next Sunday, immediately after the morning preaching service, Prof. Buckham of Pacific Theological Seminary will begin in the People's Bible Class a series of talks on "Half Hour Inquiries into Old Perplexities." The topics will be: (1) Introduction: "I Do Not See How." (2) "Can Christ be Both Human and Divine?" (3) "How Can God Be Three in One?" (4) Is Evil Real?" (5) "Does Prayer Do Any Good?" (6) "Does Suffering Atone for Sin?" (7) "Is the 'Only Salvation' through Christ?" (8) "Does the Kingdom of God Come Gradually or Suddenly?" (9) "Is the Evidence for the Resurrection Sufficient?" (10) "Is there any Communion with those in the Other Room?"—Last Sunday 21 persons came into the fellowship of the church, 6 on confession.

Pomona.—At the Christmas services on December 26th,

the pastor, Rev. William Orr Wark, gave a tender sermon at the morning service on "The Memories of Mary." The principal musical feature was Stephenson's "Angel Gabriel," sung by an augmented choir, with Mrs. Walter E. Hartley, of the music department of Pomona College, as soprano soloist. In the evening the same choir rendered the Christmas cantata, "The First Christmas," by Coombs. The new hymnals—"The Pilgrim Hymnal"—were used this day for the first time.—At the communion service, on January 2, there were eleven additions to the membership of the church, three on confession, and eight by letter. In the evening the choir repeated a considerable portion of the cantata sung the week before, and the pastor spoke a New Year's greeting.

Oakland, Plymouth.—Mr. Palmer has announced the following Sunday evening topics beginning January 2: (Jan. 2) Shall we expect the second coming of Christ in 1916; (Jan. 9) Are the New Testament miracles true? (Jan. 16) Is the Bible complete or could new books be added to it? ((Jan. 23) Is the Old Testament outgrown? (This question will be answered by Prof. Wm. F. Bade, author of "The Old Testament in the Light of Today"; (Jan. 30.) What is the modern conception of salvation? Are baptism and the Lord's Supper essential to it? Must everybody be born again? (Feb. 6.) Is Atonement necessary or does God forgive men when they repent? Suppose a man dies without repenting? (Feb. 13) What contribution has Christian Science to make to modern religious htought? At the close of each lecture written questions from the congregation will be answered.

Saratoga.—The resignation of the pastor, C. S. Osgood, which was presented at the annual meeting, came as a surprise to the church, which had recently called him for an indefinite period instead of from year to year as heretofore. Mr. Osgood has had a unanimous and hearty call to Mitchell, South Dakota, which he has accepted and will begin work there the first of February. The church at Mitchell is one of the leading ones in South Dakota, and there are in the pastorate there some exceptional opportunities. Mitchell is the seat of a college with several hundred students. Our church at Saratoga has just closed a successful year. Nineteen new members have been received, making a total of 35 since Mr. Osgood's pastorate began. The Saratoga church exceeded its apportionment for benevolences this year by nearly an hundred dollars. Reports at the recent annual meeting showed all bills for local expenses paid and a balance on hand.

Los Angeles, Park Church.—The Christmas exercises this year were unusually impressive, especially in "The White Gifts for the King" program which was placed on Sunday evening. Each class was represented in some offering for the poor—sacks of flour, and beans and rice and fairy soap, etc., which they presented in some characteristic way at the platform. Several of the great Christmas stories were recited with good effect. Nor were the little people without ample recognition in songs and recitations. To the large number of interested parents and friends, some of whom are seldom seen in church, it gave the pastor a splendid opportunity to appeal for personal "White Gifts" of "self and service and substance." In the envelopes were a number of gratifying instances of consecration. Greatly impressive was the closing exercise, a reading of "When the chimes rang," followed immediately by the actual chimes by our fine bell ringers, the Andrew family. Much credit is due Mrs. Ferris, wife of the pastor, for the exceedingly able way in which she prepared and carried through the program.—Early in December the ladies conducted their annual bazaar, which was a pronounced success. To those who see no value in such efforts, it should be responded that the financial feature is but one element of the worth. Many people are given a pleasing opportunity to assist who otherwise would not find a place in any activity. Also, the friendly spirit engendered among visitors and friends is worth much.

NOTES AND PERSONALS.

The Rev. B. St. John closes his pastorate of eleven and a quarter years at Benicia next Sunday.

The Rev. F. F. Farrington has resigned at Ceres and has accepted a call from the church at Petaluma. He closes his work at Ceres the first of February.

The North Congregational Church, Berkeley, has a new club of twenty-eight persons for the Missionary Herald for 1916. This does not include the old readers.

The Rev. Henry G. Miller has closed his pastorate with Park Church, San Francisco, and has gone to Farmersville, near Visalia, to take charge of a union church.

There will be no meeting of the ministers of San Francisco and vicinity next Monday. Adjournment was made so that all who desired could attend the opening services of Pacific Theological Seminary which will be next Monday at 11. The address will be given by the Rev. J. A. Fry of the Methodist South Church. Subject, "Fishers of Men."

Secretary Wikoff of the Church Building Society was called East this week to assist in the Laymen's Missionary Movement meetings at St. Paul and Minneapolis. Later for a few days' work for the Church Building Society in the vicinity of Chicago; and then to Los Angeles and San Diego to take part there in the Laymen's Missionary Movement meetings in those cities.

Word was received here early this week of the death by fever of Dr. Atkinson, the American Board medical missionary supported in his work in Turkey by the First Congregational church of San Francisco. Dr. Atkinson was a brother of the Rev. George Atkinson of Campbell and a son of the Rev. Mr. Atkinson who served in this state and in Washington as pastor after many years of faithful service in India. At the meeting of the ministers on Monday a message of appreciation and of sympathy was framed—to be sent to Mr. Atkinson at Campbell, to the bereaved wife yet abroad, and to the mother who is residing now in California.

A council for the examination of Mr. William Youngman for ordination to the ministry, was held in Bethany Church, Berkeley, last Thursday evening. The examination resulted in a unanimous vote for ordination, and the service was as follows: Invocation, by Miles B. Fisher; scripture reading by G. T. Tolson; sermon by J. W. Buckham; ordaining prayer by R. B. Cherington; charge to the pastor by J. B. Orr; right hand of fellowship by R. C. Brooks; charge to the people by L. D. Rathbone. Mr. Youngman, who will finish the course of study in Pacific Theological Seminary in April, has been in charge of Bethany Church for a year or more, and has been doing an ex-

cellent work. He is a graduate of the University of California, and all that he has achieved in the last eight years, since his thoughts turned toward the ministry, gives promise of a life of devoted perseverance and success as a gospel worker. We thought as we listened to the story of his experience, as told that night by himself and by friends, pastors and teachers and others: Here is a young man who will endure to the end; he will plough through all that confronts him with that fine determination which has been characteristic of him these many years.

CHURCH CREEDS LOST SIGHT OF AS FELLOWSHIP FINDS FOLLOWERS AT FIRST CHURCH, LOS ANGELES.

That was a very church-loyal child who, when her father undertook to explain to her inquiring mind the cause of earthquakes as given by the scientists, quickly and positively replied:

"But, Papa, I don't care what the scientists say. I want to know what the Congregationalists say."

If any of us grown-ups are a bit warped denominationally we should have heard Dr. William Horace Day's New Year sermon last Sunday morning on "Fellowship." We should also have gone with him and his congregation on the preceding Wednesday evening to the First Baptist Church to pay a return visit to Dr. Francis and his flock by joining in the mid-week service of prayer and praise.

It would likewise have widened our theological horizon a bit, perhaps, had we attended the evening service last Sunday night at Dr. Day's church and heard that sturdy Scotch Presbyterian, Dr. Robert Freeman of the Pasadena Presbyterian church, expound his views. On that occasion he and Dr. Day exchanged pulpits, each taking with him his choir and organist to furnish respectively Congregational and Presbyterian music.

As whooping cough expands the lungs, so this wholesome stretching of denominational lines makes for broad and deep Christianity. Astonishing how denominational lines are getting blurred in the light of modern methods of preaching the gospel!

Vested Choir at First Church.

The rendering of Christmas music marked the first appearance of the vested choir of twenty voices who assisted the regular quartette under the leadership of G. Haydn Jones. The cantata, "The Story of Christmas," by Alexander Matthews, was splendidly given at the evening service with Walter Skeele at the organ and Dr. Ross A. Harris, harpist, as accompanists. It is hoped to retain this choir permanently and add to its numbers until First Church shall have a vested choir that will rank with the best in the country.

The Congregational Cafeteria.

The cafeteria dinners which precede the mid-week service each Wednesday evening at the First Congregational Church are a distinctive feature in the life of the church. Under the management of Mrs. Florence McDowell, a faithful and wonderfully competent worker in the culinary oversight of these dinners, they have proved to be an asset of such magnitude that many other churches in Los Angeles have followed the lead, First church being the pioneer in this matter. Recognizing the fact that the average business man after a long day in office, shop, bank or store, is rather disinclined to leave his warm fireside and evening paper after the home dinner to go to prayer meeting, the church decided to offer a solution and inaugurated the cafeteria dinner at 6 o'clock at the church each Wednesday night. Mr. Business Man could come directly from his place of business; partake of a good, hot dinner and enjoy an hour of social intercourse with business and church associates until 7:30 when the prayer service opens. It has worked beautifully and these occasions of good fellowship are looked forward to from week to week by men who hitherto seldom were seen at the mid-week service. On a recent date Dr. and Mrs. William Horace Day, in conjunction with this cafeteria function, gave a complimentary dinner to the new members of the church. More than sixty who have identified themselves with the church since August 1st sat down at the hospitable board.

The Men's Brotherhood gave an old-fashioned Southern Christmas dinner just previous to the holidays when more than 250 men and women—it was "Ladies' Night"—sat down to a feast. The speaker of the evening was Dr. Robert Freeman of Pasadena and he injected a good deal of the Scotch spirit into the Southern atmosphere. This marked the last meeting of the year and the election of officers resulted in the re-election of the popular president, Mr. A. P. Watts and the election of Roy B. Sumner and W. F. Smith, vice-presidents; A. Kildahl, secretary and W. L. Stevens, treasurer.

Next Monday evening at the Clark Hotel the annual meeting and dinner of the Southern California Congregational Club will take place. The guests and speakers of the evening will be Rev. Albert P. Fitch, president of Andover Theological Seminary, and Dr. Chas. W. Huntington, acting pastor of Claremont Congregational church.

Founder of Doshisha Hero of Play.

A dramatic performance unique in the history of Los Angeles was staged at the Gamut Club the other night. It was a religious and historical play—"The Man of Faith"—built around the life and work of Joseph Hardy Neesima, the founder of Doshisha, the greatest Christian university in Japan. The play was written by Rev. M. Furuya, pastor of the Japanese Congregational church here, and was wonderfully well done. All the scenes but one are laid in Kyoto, the other being at the Japanese legation in Washington where Neesima, then a student at Amherst, is summoned to meet the Japanese Minister and Prince Iwakura, head of the Commissioners of Education sent out by the Japanese government. The entire performance, with the exception of musical accompaniments by the First Congregational orchestra, was given by Japanese and they played their parts with surprising skill and artistic finish. The story begins in 1859, when Neesima, then a youth of sixteen, meets a young Samurai in the streets of Yeddo (now Tokyo), and traces his career on to the time in 1884, when he receives a delegation in his office as president of Doshisha. The interludes of mandolin and violin solos and the Christmas song—all given by Japanese—were of unusual merit and the fine English diction employed by Rev. Furuya in his interpretation of the history of this "man of faith" was enthusiastically commented on by the large number of Americans in the audience. SYDNEY FORD.

Los Angeles, Jan. 4.

A LETTER TO THE PASTORS IN THE BAY ASSOCIATION.

A Bay Association Committee, consisting of C. L. Mears, J. W. Buckham and G. W. Hinman, has sent out a letter which reads in the main as follows:

"Your committee appointed by the Bay Association last August urges that you yourself and the men and women of your church—through the Peacemakers' Committee that may have been formed, or individually—write to our California senators, Hon. J. D. Works and Hon. J. D. Phelan, and the representative from this district, Hon. J. A. Elston, expressing the deep concern of Christian people lest the advocacy of preparedness become a cover for the development of militarism, looking forward, as has been intimated by officials of the War Department, to ultimate universal military service. We suggest that you discriminate between the proper police powers of nations which must, however, be exercised only in co-operation with other nations in a league to enforce peace, and that arming against the world which has for its motive either a blind fear of our neighbors or the literally cut-throat economic competition which is the underlying cause of hostility between Germany and England.

"Will you therefore urge that Congress take no steps toward increase of armament except in pursuance of an international agreement as to methods of preserving world peace?"

The Home.

THE OTHER FELLOW'S JOB.

There's a craze among us mortals that is cruel hard to name,
Wheresoe'er you find a human you will find the case the same;
You may seek among the worst of men or seek among the best,
And you'll find that every person is precisely like the rest:
Each believes his real calling is along some other line
Than the one at which he's working—take, for instance, yours and mine.
From the meanest "me-too" creature to the leader of the mob,
There's a universal craving for the other fellow's job.

There are millions of positions in the busy world to-day,
Each a drudge to him that holds it, but to him that doesn't, play;
Every farmer's broken-hearted that in youth he missed his call,
While that same unhappy farmer is the envy of us all.
Any task you care to mention seems a vastly better lot
Than the one especial something which you happen to have got.
There's but one sure way to smother Envy's heartache and her sob:
Keep too busy at your own to want the other fellow's job.

—Strickland W. Gillian.

FIVE-DOLLAR TIME ON FIVE-CENT JOBS.

In an address to seminary students on ministerial fitness, Dr. Slattery, the rector of Grace Church, New York, said that among other requirements a minister ought to be willing to spend five-dollar time on five-cent jobs. Too many hands are idle to-day just because they are waiting for something big enough to do. Well-trained, and with the consciousness of power, many never get to work because of the fallacy that great powers can only be fitly employed on big things.

The feeling is a natural one. Young men and young women in college are often enough told that they are to be the future leaders of society because of their developed gifts. Or it may be they have had a home training that has made them feel that their talents and attractions deserve a worthy field in which to employ them. But stepping out into the world they find no such field. The world does not come up and ask to be led, the tasks that are waiting to be done seem to be of the sort that can just as well be done by anybody, and somewhat mystified at the situation they hold their hands, waiting for the five-dollar job on which to expend their five-dollar time, and in the end of the day wonder why they have never found their task in life.

Dr. Slattery's way of stating the matter was good-humored and modest. Certainly modesty is a ministerial requirement for any Christian. We may fancy that prominent men spend most of their time doing prominent things, and we may sigh for exalted position inthe belief that it will bring us work that is inspiring and interesting. We fancy the great souls and the great workers as people who never have to waste time over anything but attractive concerns. But could we look in upon their daily schedules we should probably find their main characteristic to be that they were doing with their might what their hands found to do, and that for the most part their time was spent upon matters no more alluring or romantic than those that fall to most men. Now and then there may come to them something that is after their own heart, but the rest would be anything but exceptional.

President Eliot once spoke of this matter, and said that his principal work for some time had been in going over the salary lists of the faculty, work that must be anything but inspiring, though any professor struggling along on inadequate means might find a good deal of inspiration in knowing that it was a subject that was getting the best of the president's thought. Obscure toilers, working under great disadvantage, are cheered and encouraged more than can ever be expressed by knowing that some one whose time is supposed to be immensely valuable is none too good to be lavished on themselves.

Charles Kingsley was a romantic person, but the bulk of his life was spent in doing rather dull duties as the world would consider them. "How have I spent to-day?" he would say. "In visiting a few poor cottages, in sitting beside one or two sick people, in talking with a farmer across the hedge." Kingsley's was five-dollar time in the world's estimation, and people no doubt supposed that he expended it only upon romantic tasks.

John Keble was as choice a spirit as there was in the church of his time. Nearly his whole life was spent among a small, rural population in Hursley, where nothing out of the ordinary ever happened, and he said that he lived more and more under the feeling that he was engaged in matters that were simply too big for him. Everywhere talents which might have been developed to splendid proportions are being atrophied through waiting for some opportunity that is big enough. The soul grows ever smaller that thinks of its task as beneath it. "Contempt is fatal," said Bushnell.

The deeds that some other man has done which inspire covetousness in us look large, as likely as not, because of the way he did them and the attitude in which he stood to them. Edward Thring made an honored place for himself

among schoolmasters. "What sort of man is Thring?" somebody asked of one who knew him, and the reply was "Well, if Thring were poking that fire he would be poking it as if poking fires were the only thing in the world for the time being."

What the whole Christian world needs, and the whole Christian Church, is a new willingness to do duties that are simply going by the board because they do not seem big enough. There may have been some temporary need of the phrase "a man's job," but the phrase has wellnigh lost all point, for it has come to be applied chiefly to large and showy things. Very often a man's job is to do something that no one else will do because they think it is beneath them, and as a rule the men and women who gradually tower above the rest in spiritual stature are those who are simply doing what almost every one might have done but has refused.

Many Christians have been looking far afield for the things that will best build them up in the spiritual life. There is an assumption that the old opportunities are pretty well exhausted, and they have tried every nostrum and every novelty and are still thinking that the right thing will be striking when it comes. But ordinary duties still make up the staple of human life. When a great spiritual advance takes place, it will be found that the chief wonder is that men and women are at last glad to do what they might just as well have done long before.

The training of the twelve was a growing revelation to them of what things were worth doing. Again and again they would have restrained the Master from using such time and such power as his upon the occasions and persons to whom he gave it. The splendid imagery of the prophets had no doubt aroused in men's hearts a conviction that when the Messiah came there would be grand things doing, and it must have struck with disappointment across these men that Christ should have expended his force on such undramatic opportunities.

In the midst of our great social stir to-day, when men are dreaming great dreams for society, there is danger that they will despise the task that lies right at their elbow. The temptation to sit on platforms, to attend great meetings, and to be in at those hours of celebration that thrill us all, may tempt us to despise the small things which are all that finally make celebrations worth while.

It was refreshing to hear one entrusted with great concerns singling out and laying stress on those that did not seem important. It was a hint of how Christ must have cooled feverish, ambitious men as they saw him well content to pour all his powers into tasks and cares that men were trying to avoid because of the fear they would be belittled by them.

One and all we need the health-giving power of ordinary things done better than ever for Christ's sake and because of a new realization that it is his way. Souls that seem to themselves to be beating against the bars, and to have no proper outlet for the power that is within them, may come to find with John Keble that they are all the time dealing with matters that are too big for them, and that their chief need is larger souls, not larger tasks. There can never be spiritual atrophy where one is doing with his might what his hands find to do, and doing it heartily as unto the Lord.—Editorial in Sunday School Times.

If I can't go to the mountains for poetry, I will try to find it in my own backyard.—Mrs. Shellenberger.

For The Children.

AUNT LUCY'S RUMMAGE SALE.

Aunt Lucy had been at her brother's only a week, when at Bob's and Mary's and Tom's and Beth's place at the table was found, one morning, a copy of the following notice: "In the library, this afternoon at two o'clock, will be a rummage sale. Bring all your habits, good and bad. No postponements on account of the weather.

"A rummage sale," exclaimed Tom, curiously. I wonder if it's same's at the church, when the poor got so many good clothes for almost nothing. Is it?" and he looked around inquiringly.

"Ask Aunt Lucy, she knows—it's her writing," suggested Beth, carefully studying the penmanship of her notice.

"Is it?" asked Mary and Tom in concert.

"Couldn't be anything else as I see," said Bob. "But what have the habits to do with it?? That's what I'd like to know."

"You haven't answered. Aunt Lucy," persisted Tom.

"All the explanations that are necessary till the sale are found on the card," replied Aunt Lucy mysteriously. "Each one do just just as the notice directs, and this afternoon everything will be explained."

"I'd like to know, though."

"And I would."

"So would I."

"It will be good, whatever it is," nodded Beth, at their afternoon conference on the piazza, while waiting for the clock in the sitting room to strike two. At the appointed time Aunt Lucy's four nephews and nieces presented themselves at the library door.

"We've come," said Bob.

"And with one good habit," smiled Aunt Lucy. "Promptness."

Beth looked curiously around the room.

"I—I don't see anything for sale—nothing new here."

"A rummage sale doesn't deal in new things."

"But there aren't any partly worn-ount things here, except just what belongs to the room," added Bob.

"I've noticed," began Aunt Lucy, looking from one curious little face to another, "since I have been here that Bob and Mary and Tom and Beth—why, that's every one in the family—have something they really ought to dispose of, and that's the reason the rummage sale has been announced. Did each one bring all his habits, good and bad?"

Beth looked at Tom, and Bob and Mary exchanged perplexed glances,

"I—guess so," finally spoke Bob.

And the bad ones we want to dispose of," said Aunt Lucy briskly. "Now suppose we begin the sale. What have you, Tom, you'd like to exchange a whistle-in-the-house habit for?"

Tom looked confused, for that was what his mother had tried for months to break him from doing.

"The habit of taking his hat off in the room, I think. Wouldn't that be a fair exchange?" and Aunt Lucy smiled so sweetly that Tom entirely forgot his confusion.

"Ye-es; and then I'll have two additional good habits," he laughed.

"Certainly—the bargan's made. Now don't let Mr. Determination go back on the agreement!

"Mary, what have you to dispose of?"

"A peeping-into-things habit—things that don't belong to me," confessed Mary candidly.

"And you'd like"—

"A habit of saying only good things about folks," was the reply of her aunt's interrupted question.

"I guess the worst habit I've got for the rummage sale is getting angry at every little thing."

"Let me see," thought Aunt Lucy, slowly, "and you'll exchange it for—clean fingernails and well-brushed hair and clothes. You'll have to get Mr. Will to help, so the exchange won't be made back again."

"And, Beth, you need a sunny smile in exchange for your occasional little—"

"Pout—I know I have it, auntie, and I want it to go with the other hateful things."

And what a successful sale they had! "In a minute," Don't care," exaggeration habits, with a great many more, were disposed of, and in exchange so many good habits were received that Uncle Fred said, when he came for Aunt Lucy he didn't believe they'd ever have material enough for another sale!—Zion's Herald.

THE LOFTY POINT.

Know that the lofty point which oft appears
To one who stands beneath the mountain top,
Is to the daring climber who hath reached it
Only a breathing place, from whence to see
Its real summit, bright and heaven illumined.
—Joanna Baillie.

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.—Ballou.

Happiness lies in the consciousness we have of it, and by no means in the way the future keeps its promises.—George Sand.

When the devil robs a boy, the last thing he takes from him is the early impressions made by his father or mother.—George R. Stuart.

DOUBLE VISION.

My grandma's spectacles are queer—
It's almost like a game;
She says she has two pairs of them,
Although they look the same.
One pair makes tiny things seem big,
"Enlarged," she says it's called;
The other makes big things seem small—
I s'pose they are ensmalled.

I never see her change them, but she always seems to know
Just when to see things pretty small—and when to make them grow.

Some days folks think I'm 'quisitive,
And bother 'round a lot!
Her specs just twinkle as she 'splains,
"She's such a little tot!"
But when she gives me gingerbread,
Or cookies, for a treat,
She says, "A great big girl like you
Needs lots and lots to eat!"

I saved some choc'lates for her once—
Some teeny little ones—
She said I was "an angel" an'
They loked "as big as buns!"
But when I dropped my mug, and made
A big spot on the mat,
She said, "It won't be seen at all,
A little thing like that!"

WIN SUCCESS
Through
Mental Efficiency
The Science of Achievement. Road to Health and Prosperity
Send for Free Booklet **HOW TO WIN**
Exposition Club, Mental Efficiency League, San Francisco

MISS BARNARD'S
Kindergarten Training School
2102 Shattuck Ave., Rooms 6, 7, 8, 9
State Accredited List
Address
GRACE EVERETT BARNARD
Hotel Shattuck, Berkeley.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Assn.
Accredited by the
State Board of Education
Miss Virginia Fitch, President
Miss Anna M. Stovall, Principal
Address: 560 Union St.
SAN FRANCISCO, CAL.
Telephone Douglas 4143

POMONA COLLEGE
CLAREMONT, CALIFORNIA
Twenty-eighth Year Opens Wednesday, September 22, 1915.
Incoming Freshman class limited to one hundred men and one hundred women. An opportunity for a few well-qualified students to enter the second semester, February 1, 1916. For application blanks or catalogs address,
THE REGISTRAR.

Pacific Theological Seminary
Located at
BERKELEY
Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.
Address **PRESIDENT, C. S. Nash, D.D.**

MILLS COLLEGE
A COLLEGE FOR WOMEN
Suburbs of Oakland, California
A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open September 14, 1915 and February 2, 1916.
For Catalogue and Information, Address,
REGISTRAR, Mills College P. O., Calif.